Volume LXV CHICAGO, JULY 14, 1910 Number 20

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Announcements

THE TOWER HILL SUMMER SCHOOL

Studies I. The Flowering of Christianity into Universal Religion.

II. Recent Poets, Geographically Classified, viz., Poets of Canada, Australia, California, the South, the Middle West, and the Anonymous and Obscure Poets.

III. Composition, Oral and Written. A Two Weeks' Course in Practical Pedagogy, July 18-August 1, by Miss Charity Dye, of the Indianapolis High Schools.

July 17. Opening Sermon by Mr. Jones, 2:30 p. m. From Luther to Emerson.

July 31. Grove Meeting. Forenoon and Afternoon Meetings with Picnic Dinner.

August 12, 13 and 14. Annual Woman's Conference and Closing Meeting of the Summer School.

For further particulars address Tower Hill Summer School, Tower Hill, Wisconsin.

THE PEOPLE AND SOCIAL JUSTICE.

Four Sermon-Lectures by Rev. E. A. Rumball, of the Unitarian Church, Rochester, N. Y., soon to appear in Unity, as follows:

1. Who are the People and what is Social Justice?
2. Do the People Want Social Justice?
3. Who are the People that are for and against Social Justice?
4. How May the People Obtain Social Justice?

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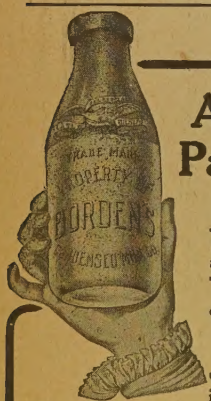

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, July 14, 1910. NUMBER 20.

Freedom cannot exist without order. They are concentric. Without the recognition of the sanctity of obligation to others, the age-long aspiration of the race for liberty is an impotent endeavor. It would have plunged eyeless through the cycles in which it has worked its way into civilization, had it not been that reciprocity, mutual help, is a basis of its being. Mankind can never be absolved from this eternal law.

—Milton Reed in "The Democratic Ideal."

It is to be regretted that the recent visit of Claude Montefiore to Chicago came at a time when the activities of the churches were at their minimum. It is well that the Jews of Chicago should honor their accomplished representative, but it is unfortunate for Chicago that such an eminent scholar and skilful interpreter of the Bible and the home should not have been honored by his Gentile fellow-laborers. No assumed inseparable barrier between Jew and Gentile can mark the boundary lines of the influence, work, and spirit of such a man as this.

UNITY has often entered its protest against the growing industry that creates "children's" books and "juvenile" literature. There is reason to fear that thousands of children never outgrow the bib and pap stage of literature. Now there is a growing tendency to talk of "children's" pulpits, and some ministers parcel off a bit of the Sunday morning worship for a "sermon for the young" before entering upon the high deliverance of a sermon. Let the children reach up to the table at which father and mother find nourishment. A "children's" sermon may be good for the parents, but we are strongly inclined to believe that a "parents'" sermon is the best for the children. In the psychology of soul, the economy of morals and the experience of the spirit, age and sex lines vanish.

A correspondent of the *Congregationalist* gives some interesting news of growing co-operation between the churches and the Grangers in Massachusetts. Over thirty years ago the Grange movement took a strong hold upon the farm life of the middle West. The prosperous counties of Wisconsin, northern Illinois, Iowa and Minnesota were dotted with Grange halls and much given to uplift activities in rural communities. But the novelty wore away. The altruistic and cultural inspirations were overlaid with economic anxieties and business ventures, and the Grange movement dwindled away. Perhaps it would have been different if they had sought the co-operation of the church, and it certainly would have been different with the country churches of the West if they had emulated the social activities, the democratic heartiness, and the public spirit which characterized the Grange movement at its best.

Marshall J. Hapgood is a candidate for the governor's chair in Vermont. He is another "dreamer"; he loves the wildwood; is a protector of the wild animals. He has offered Mount Bromley, a tract of a thousand acres, overhanging his native village, to the state as a forest preserve, providing that all hunting be forbidden on the tract the year around. He has challenged his rivals to pledge themselves to file with the Secretary of State not more than fourteen days after the convention a sworn and itemized statement of all expenses incurred by them or their agents in connection with their campaigns. Two of the candidates have accepted his challenge. In short, to use his own words, Mr. Hapgood is "trying to make the politicians realize that there is a God in Israel." UNITY is always anxious to play righteous politics, consequently it sends its cheer to the Green Mountain boy, who says:

"If the devil is really in politics, let us drive him out, and drive him out in such a way that he will never seek to come back. . . . One of the greatest, most searching and soul-trying tests of citizenship is not whether you are helping someone at the ballot box who has helped, or will help you, but whether you will support the one who has the best qualifications for the office in view, although he may be, personally, unfriendly to you."

UNITY gives belated mention to a movement in Chicago in which it has much interest, and from which much may be expected. Even yet we will but mention the name, delaying the deliberate welcome to a more opportune time. Great things are incubated, like eggs, in the silence and in the dark. The Chicago Citizens' Congress has been undergoing such a process of incubation. It is yet to be heard from. It is the most deliberate, systematic, and promising attempt to unify the religious forces of Chicago yet ventured upon. From the outset it has taken that bull by the horns which has paralyzed most previous attempts at unification, viz., the dread of heretical contact. Orthodox Chicago has yearned for co-operative efficiency; it has prayed and labored for interdenominational activity;

but their dread of the heretics standing just outside their gates has always intimidated them at the critical moment. Like Bottom, the weaver, orthodoxy has tried to "roar like a 'sucking dove' so as" not to frighten the devout. But this movement on the part of the men's clubs of the various churches fearlessly started out with Catholic, Jew, Independent and Orthodox alike recognized in its council. We believe the president of the movement is a Roman Catholic; we know that Jew, Universalist, Independent and Unitarian, if he will, are cordially welcomed. We ask our readers to watch them. In due time we will have more to say of this movement.

A Missouri correspondent sends us the following in a private letter. The regret of the correspondent over the position of "John the Unafraid" illustrates the perplexity of UNITY and many other honest seekers after light as well as truth. Our distrust of labels is not a matter of personal taste but because of the absolute fallacies and the real injury to truth done by trying to confine a complex situation within the simple limits of a party organization and a partisan name. Our correspondent's criticism of "John the Unafraid" says: "Nothing that stands for social justice against individual caprice can be tabulated under any other name than *some other name meaning exactly what Socialism means.*" The italicized phrase means much more than our correspondent meant that it should. It assumes that Socialism means something exact and also implies that there are some other terms that might be synonymous. Dogmatism always secures enthusiasm at a cost. A Socialism that is a panacea and a program in politics today may or may not be equivalent to a passion for social justice, the sympathy with the imperfections, complications and perplexities of the wealthy as well as the poor. The proper distribution of wealth is the great question of the times, but how to secure that distribution is the work of centuries to come, to some minds; to others, the result of a few successful elections. It becomes us to be patient with one another; to work and wait; to study and pursue. But these are the words of our correspondent:

I have been reading UNITY this morning. I am especially attracted to the presidential hallucinations you so wisely expose. Sharing with you the abomination of labels, I still see no way for rational economies to come to be practically demonstrated except through a political party, since that is the method through which economic affairs have always and will, probably, always be functioned. Justice has to be 'done.' 'Thy will be done'; indeed it must be done, and I believe it is time for all lovers of humanity to humiliate the personal taste as to labels and methods and take hands with the men and women who are ushering in a new regime. Reconstruction requires organization, and organization has to be named. The name certainly matters little, so it hears the spirit of freedom, and actual freedom to the use of the resources of the earth to the whole human family instead of to a few. I purchased and read 'John the Unafraid,' and found just one weak venture in it, and that the one announcing his principle not to be Socialism. Nothing that stands for social parties against individual caprice can be tabulated under any other name than some name meaning exactly what Socialism means. My soul pants to see all great souls acknowledge Truth under any name.

A Study in Practical Charity

The annual report of the United Charities of Chicago is before us, a work as unique in appearance as it is encouraging in material. The old form of "Reports," closely printed on shabby paper and with muddy ink has given way to a work of art, handsomely printed and brilliantly illustrated. We use the word "brilliant" because pictures, many of them, are beautiful to the eye as well as highly interpretative.

First comes the dotted map of Chicago, each dot indicating a family dealt with,—13,319 in all. The eleven stars indicate the locations of the branch offices, the lines the district limits.

Then comes the camera's gruesome story of life in the "neglected neighborhoods." A home six feet below street level, with a bed-ridden mother but winsome children; a stricken Italian laborer in his chair, paralyzed, supported by a wife's washing industry; a picture of a city wilderness, of an alley playground, of candidates for the open air school, of five children with incipient tuberculosis, the mother earning three dollars a week by sewing. Here are glimpses of the visiting housekeeper; of happy inmates of the Mary Crane Nursery; of roof-tents for sick babies; of the sorry existence of the babies that do not die; a more hopeful picture of a nurse instructing mothers; a pretty picture of the Tribune hospital, where convalescing women and children are taken for periods ranging from a week to all summer. Here are glimpses of country camps and swimming pools supported by the Board of Trade and the Base-ball League; an interesting glimpse of the open air and open mind activities; children in Esquimo suits in roof schools. Here is a graphic exhibit of the "causes of distress," drawn out in proportion. Under the black line that indicates a thousand cases, the longest special line is that of widows, representing nearly thirty-five per cent. The next line is that which represents deserted wives,—nearly sixteen per cent. Much space is given in this report and in public attention to tuberculosis, but unsanitary houses indicate a grimmer cause of want than tuberculosis, the former representing over twenty-three per cent, the latter only a little over ten per cent. Drink exceeds the tuberculosis calamity, according to this chart, by 2.3 per cent.

All this and much more one reads from the pictures in this book without investigating the text or analyzing the figures, which are equally illuminating, but not so easily understood.

To an old resident, and one intimately acquainted with the evolution of the charity system of Chicago, not the least encouraging element in this report is that which shows how steadily and effectively the work of combination and co-operation has been carried along. The old "Chicago Relief and Aid Society" has a char-

ter that reaches back to 1857; most of the names of the original charter members now represent sacred history. The present writer, whose memory reaches back through forty years, recalls how this society valiantly fought its way through a confusion of minor societies; how it obstinately resented the newer methods of the "Bureau of Charities," which began its work in the early eighties, lest such concessions might weaken its efficiency. The final fusion of the two main societies under the head of the "United Charities" was not accomplished until April 16, 1909, and of course the first year has not been without some internal friction and executive embarrassments. There was a time when nearly every religious denomination had its own activities and felt called upon to take care of its own, and the question, "What church do you belong to?" came early in the history of a charity case. All this is changed; the Jewish and Catholic religionists alone in the city now maintain any efficient eleemosynary activities; they alone justify their aloofness on the ground of "we must take care of our own"; and in these cases the aloofness is steadily growing less. The time is surely coming when they, like other religious organizations, will realize that, so far as physical relief and material helpfulness are concerned, greater good can be accomplished all around, with less money and more prompt efficiency, by the scientific pooling of their energies and the scientific distribution of their helpfulness. This combination, instead of lessening, will only increase the spiritual and social efficiency of these churches, as it has of the other churches, leaving church instrumentalities more free than ever to minister to minds diseased and to carry the encouragements of faith to those most needing them.

We congratulate Sherman C. Kingsley, the efficient general superintendent, and his corps of expert workers, over this interesting and hopeful exhibit which, for all its attractiveness and evidence of progress, is a black arraignment of the city of Chicago, an awful condemnation of wealth, for it shows how vast is the woe that might be remedied; how culpable are the capitalists and officials who permit, in this city on the plain, with a lake ninety miles wide on the one side of it, and a hundred miles of prairie on the other before it reaches the Mississippi river, the wretched houses, the dismal alleys, the black basement holes, that are the fertile causes of so much misery.

After full credit is given, the verdict still remains that the "United Charities of Chicago" are yet more successful in their remedial than they are in their preventive work; they are still busy in nursing those who have fallen sick from drinking out of the polluted stream, when the sources of pollution ought and might be removed.

Every citizen tax-payer in Chicago and many more beyond the limits should send for a copy of this report and study it and ponder well the lessons thereof. Copies can doubtless be obtained by addressing the general office of the United Charities of Chicago.

Farm Education to the Front

The spontaneous movement to organize the States on an industrial basis gradually co-ordinates itself by taking in railroad work, the schools and colleges, township effort and home co-operation. There is a bill before Congress to provide federal aid for extension teaching to be carried on by the State Agricultural Colleges. We have had University Extension, why not also Agricultural College Extension? The subjects to be taught include the whole of practical agriculture and applied horticulture, of domestic economy and country home-making; in fact, any topic that bears directly upon rural advancement. This extension work is made to bear first of all upon a more perfect and increased production of agricultural crops, and in this way bears strongly on the future cost of living. There is no possible way of greatly increasing our production per acre except through the popular education of the farmer. Extension work teaches the farmers to help themselves; carrying directly to them the result of investigations in our experiment stations and colleges. It undertakes to reach every farmer in the United States, so that practically we may say the whole land has gone to college. Where the work has been undertaken by any state the demand has increased in proportion to the possible supply.

It is now argued by the leading industrial educators that aid from the federal treasury is as logical as it is necessary; that agriculture is a national asset, not local, and that the education of our farmers is of national concern. It is argued that the Morrill act and the Hatch and the Adams acts, creating agricultural colleges, experiment stations, and so forth, should now be rounded out by a bill carrying the results of investigation directly to the woman and the man at work on the farm. This movement leaves the details to the states, but it gives strength and breadth to the whole scheme and puts it on a firm basis. It makes our colleges of agriculture the organic centers of educational expansion. The trouble with the present work is that it is desultory, not carrying the results of investigation directly to the farms, and that it depends upon the slow education of a new race of farmers, directly educated in the agricultural colleges. The bill provides for ten thousand a year from the federal government for an extension work of lectures, correspondence courses, study clubs, demonstration farms, lectures in applied agriculture, educational exhibits, and conferences on rural progress. E. P. POWELL.

I thought the sparrow's note from heaven,
Singing at Dawn on the alder bough;
I brought him home, in his nest at even,
He sings the song, but it cheers not now,
For I did not bring home the river and sky;—
He sang to my ear,—they sang to my eye.
—*Emerson*, in Each and All.

So many gods, so many creeds,
So many paths that wind and wind;
While just the act of being kind
Is all this sad world needs.—*Selected*.

THE PULPIT

RELIGION AND HUMOR

SERMON PREACHED AT THE LIBERAL CHRISTIAN CHURCH, CEDAR RAPIDS, IOWA, BY JOSEPH NEWTON

"He that sitteth in the heavens shall laugh." Psa. 2:4.

Some may deem it not in accord with the fitness of things to unite religion and humor in the title of a sermon. But this is to mistake the meaning of both religion and humor. It is going too far to say, with the author of "Lady Windermere's Fan," that life is much too important to be taken seriously. Yet we may easily take ourselves too seriously. Great advance has been made since George Eliot wrote her essay entitled, "Can a True Christian Consistently Smile?" But great advance remains to be made, if so be that we may learn that it is one thing to be serious and another thing to be solemn.

Humor is no new thing. From the beginning it has been in the world, as a security against universal and permanent madness. Our earth would long ago have been a crazy castle had not this subtle, pervasive, whimsical grace wrought its joyous work among men. Humor bespeaks sanity; it implies a sense of proportions and of values; and one so endowed is not easily deluded in this valley of illusions. It is an enemy of error and a friend of truth. One may almost say that humor is indispensable to a life of faith and hope, and most of all to the culture of that sweet charity without which the earth would be unspeakably dreary. Such a quality may well be regarded with religious interest, for its witness to eternal verities, its service to truth, and its ministry to the sanity and joy of life.

I.

Now humor is of many kinds, but Meredith—master of the comic spirit—tells us that all varieties have two ingredients, "salt and soul." That is, a quick perception of incongruity, and the willingness to pardon while it laughs at human folly. Irony in some of its forms would not come under this description, for when humor is tainted by malice it ceases to be humor. Nor do we need to divide wit from humor, since they are only two sides of the same thing—one the smile of the intellect, the other the laughter of the heart—and their interlacings often defy analysis. There is the simple humor of the pun and the parody. Then, higher up, is the comedy of human intercourse, ranging all the way from the capricious shimmer of fun in Lamb to the rollicking caricatures of Dickens. In Thackeray we meet a delicate poise of feeling, quaint and musing, with tremulous changes from the comic to the pathetic. Of another sort are the sudden and grotesque contrasts of life and thought in Shakespeare and Sidney Smith—and so on through a long gamut of joy.

But all these, and many other forms of humor are only relative. Beyond them is an absolute humor which sees a fundamental and inscrutable incongruity in life itself, even as the great poets discern an inscrutable harmony. Relative humor deals with the unusual, absolute humor with the normal. To one gifted with the ultimate sense of humor the most ordinary thing provokes laughter, like the old Greek who died laughing at a donkey eating hay. All great humorists have this sense in some degree, but the greatest master of it in our tongue was Sterne, and his "fat, foolish scullion" lives forever. And this master of absolute humor was a minister—just as all the great preachers from Luther to Joseph Parker, and from Beecher to Phillips Brooks and David Swing, were absolute masters of humor.

For humor, whether relative or absolute, is a spiritual and educational force. It is the discoverer of false magnitudes, the revealer of bad perspectives, and the mortal foe of vanity. All men are born egotists, and it is humor which makes us see ourselves as others see us, revealing the emptiness of our self-importance, until we wonder how emptiness can be so self-important, and self-importance so empty. Conceit and snobbery cannot stand in the presence of humor. The education which children get from children in this discipline of humor—for the humor of childhood is merciless—and men of the world from their fellows, is beyond valuation. There comes a time in the life of every man when he suspects himself a dunce; and that is followed by another, when, under the light of world-humor, he knows it. Even the few incurable egotists learn not to brag or put on airs before their peers. They select their victims and relate their exploits in a tone of mock modesty. Humor thus makes for humility, sanity, and above all, for charity; for if we do not think too highly of ourselves we are apt to think more highly of others.

II.

But the delicious emotional accompaniment of humor tends to obscure its piercing intellectual quality. Humor is logic at play, and is of the very essence of right reason. Only truth can endure its mockery, and this is the secret of its high service to faith. Atheism is the standing joke in the history of philosophy. Formal refutation is not needed; humor makes it incredible. Cicero saw that to assume that unaided chaos gave birth to order, and dead matter to living mind, was as ridiculous as to suppose that by tossing the Greek alphabet in the air one could produce Homer's "Iliad." David Hume dissolved the dogmas of his day and was a strong reasoner against theism, but his humor made atheism supremely funny.

In the same way humor makes short work of pantheism. That dogma informs us that all things are divine—which is, to say the least, a large remark. It flatters our vanity to know that we are divine, though humor slyly bids us be careful not to go too far. But when we hear of divine oysters, crabs and toads, it begins to be absurd, as though man were divine in his likeness to such beings and not in his difference from them. Pessimism explodes at the touch of humor. So, also, the dogma of eternal hell is shown to be a superlative absurdity, in that it is a case of bad proportions. No man could commit enough sin in a lifetime to deserve such a fate. It was the priceless gift of humor that enabled the furnace tender, of whom Tennyson tells us, to offer comfort to his wife, who had been excited by a sermon on eternal torment in the fire of hell. It is not true, he assured her, "no constitution could stand it." Father Taylor, who was a true Methodist and a good humorist, saw that it would not do to send Emerson to hell. It would be bad policy, he said. The tide of immigration would set in that way.

Blessed be God for the saving sanity of humor! If

we have it not, let us make it a matter of prayer and fasting if by such means it may be lured from the skies. It is not a panacea for all human ills, but it protects us from fanaticism and puts to flight a host of besieging absurdities. Humor is ever the friend of the moral life. The terrible humor of Burns in "Holy Willie's Prayer" is the best sermon ever preached against hypocrisy. Sanctimonious pretense could not endure that withering satire. When it was known that a man who aspired to leadership in the betterment of society was himself living in adultery, the laughter and mockery of a nation sent Charles Parnell skulking out of public life. The teacher of an idea must be worthy of his idea! otherwise the world will laugh him down. The sense of moral incongruity is quick and keen, and it is an unfailing law of social health.

The Greeks were a joyous people. To them the sea was bright with smiles, and they heard evermore the inextinguishable laughter of the gods. They could laugh at each other, as when Socrates, himself a master of irony, was portrayed by Aristophanes as one of "The Clouds." As the Greeks declined their humor lost edge, and the fall of the classic world was followed by a long night almost humorless. At last came Cervantes, who laughed the old chivalry to scorn, lest one good custom should corrupt the world. Later came the awful mockery of Voltaire, one of the most deadly weapons ever wielded in the forum of the world. So the stream of humor, like the fabled sunken river, flows once more, and in our age it is almost a flood. The humor of our day is deeper, swifter and more abundant than that of the Greeks, and it is one of the saving forces of the age.

Humor may seem to be irreverent and at times flippant, but it has a salutary ministry to perform among us. Old social abominations cannot long withstand the terrible assaults of Christian humor. Already they wince and cringe under its whip of scorn, and as laughter comes more and more to the service of justice, they will have to go. And in the temple itself there are dogmas that must be laughed out of the place of prayer in the name of God and the soul. No argument is needed. Christian wit makes them so ludicrous that they are intolerable. Blessed be God, once more, for the cleansing efficacy of humor, if for no other reason than that it helps us to throw off the shadows of old night and attain to a faith that is sweet and sane and radiant with sunburst joy.

III.

Our wise old Bible is rich in humor. Repartee, ridicule, irony, invective and joyous laughter are sanctified by its master purpose of serving the eternal verities. It has the wittiest logic, the most stinging retort, and the most unexpected and startling paradoxes. It reports the laughter of God at the immemorial folly of human sin. That man, in face of the age-long defeat of evil, should fancy himself wise enough to outwit the moral law and make sin a success, may well excite divine derision. His stupidity were enough to make angels laugh. Again and again in the Bible one hears the note of the sarcasm of providence. This note was a lost chord until Carlyle—a great, grim humorist with the soul of a prophet—brought it once more into the music of the world.

Carlyle was an historian, and he knew that Time is the master comedian whose delight it is to make sport of the owl-like wisdom of man. The incongruity between the sage predictions of man and the deeds of God done in time is indeed amazing. Those who stood by the cross of Jesus felt that a poor, unfrocked, radical rabbi had been hushed, and that his puny movement would cease to be. But the irony of history has shown not only their crime, but their ox-eyed blindness. They who boasted of building the tombs of the prophets had put to death him of whom those prophets dreamed! When Plato died, the Academy elected a popular nobody to his high station, but it is not easy to learn his name now. God had elected Aristotle to that office, and history in serene scorn of the Academy installed him in it. So are the records of all time.

Some hesitate to admit that there is humor in the life of Jesus. Even so keen a critic as Richard Hutton insists that one mighty chord vibrates too loud in the gospels to permit humor to be heard. But this is surely an error. A rivulet of sweet, delicate humor trickles in the words of Jesus. Some of his sayings cannot be interpreted if we forget that rippling smile, which was a part of his godlike sanity. No one saw the foibles and petty follies of man more clearly than he, and such metaphors as the mote and the beam betray his twinkling smile. Examples of his humor, at once searching and kind, are many indeed, but the instance of the woman taken in sin and brought to him for sentence is supreme. Her accusers were bigoted and stern, but the Master saw the incongruity of it all. He asked those who were without sin to cast the first stone, and then stooped down to write on the ground—it may be to hide his smile. But he heard their foot-steps as one by one they skulked away. Out of such mingled humor and pity were born those sweet, undying words wherein he told the woman to go and sin no more.

Towards the end of his ministry the humor of Jesus sharpened into satire and irony, and his scathing, blistering words echo to this day. Yet there was ever an undertone of pity, softening even his divine scorn almost into a wail. Those words, the most awful ever heard upon earth, echo the ancient and high laughter of God at the futile triumph of evil. The tone is one of blended pity and scorn, but the imagery has in it all the shapes which humor carves from words. The passion of the divine speaker was too high for laughter; but his merciless exposure of tyrannous hypocrisy and imposture must have provoked the laughter of the ports the *laughter* of God at the immemorial folly of

IV.

But humor has still a deeper meaning. Its glint may seem whimsical and elusive, but it sends a ray of joyous light far into the enveloping mystery. It is an old adage that the thinker sees life as comedy, while the man of feeling sees it as tragedy. But the vision of the thinker is the farther view, for if he smiles to see man squirming in the iron vise of fate, it is because he knows that fate is the result of human folly, and he realizes how tiny a part such tragedy is of the great order of life. Here, as always, the Comic Spirit gives us the true perspective for a juster and calmer outlook. Life has its dark, tragic side, to be sure, but that is only one side. Laughter is the other side, and to see life steadily and see it whole, we must see both.

And if there be laughter in the heavens, there is reason for peace and good-will upon earth. Here is ultimate assurance that the world is sanely ordered.

If God smiles even at the stupidity of man, he must be found in the end a benevolent God; and hence all is well. If a poet in his dream heard the splash of great, soft tears falling from the kind heavens, it is permitted us to believe that the masters of comedy have also caught echoes of the voices of God. Let us rejoice and give our thanks amid golden sheaves and the songs of the harvest home. It is a good world, and a good God must have made it, leastwise that is our faith when we hear laughter in the skies.

"We are like them that dream.
Our mouth is filled with laughter,
And our tongue with singing."

Women in the Peace Movement

To meet the numerous inquiries which we receive for information as to the part which women have taken and are taking in the peace movement, we give herewith a brief sketch, which is, of course, far from perfect.

Women came somewhat late into the peace movement. The early records of the peace societies show but few women's names, though there are some on the lists of contributors. This fact is to be accounted for, not through lack of interest, but because of the lateness of the emergence of women into public activities. For the last three or four decades women have been, in this country, quite as numerous as men in the peace organizations, and at the present time probably outnumber them. In Europe, with the exception of Great Britain, the number of women connected with the societies is not so large, though practically all of the general peace associations are open to them and they are more and more giving their support to the movement. From the point of view of genuine interest in the cause, that of women at the present time is probably, on the average, and for obvious reasons, wider and deeper than that of men, if one may judge from the numbers attending peace meetings and congresses.

It is not easy to give an accurate estimate of the influence which women have exerted in the promotion of the cause. It has probably been much larger than appears on the surface, for a great part of their influence has been exerted in other than public ways.

Among American women who have publicly advocated arbitration and peace, one of the earliest was Lucretia Mott. In her extensive travels in the first half of the last century she frequently gave addresses on the subject of peace, as well as that of the abolition of slavery. She was clear, strong and impressive in speech, and aroused thought and interest on the subject wherever she spoke. There is a tradition in Philadelphia, seemingly well founded, that when, near the close of the Civil War, the Alabama dispute was creating anxiety, she was the first to urge upon President Lincoln that the difficulty be submitted to arbitration. The credit of the actual inducement to follow that course belongs, however, to Thomas Balch, who, in 1864, while living in Paris, began to urge the arbitration of the controversy and continued to do so for several years on both sides of the Atlantic, until the Treaty of Washington was finally concluded.

Following the havoc of the Franco-Prussian War in 1870-1871, a few women in this country and in Europe aroused themselves to see if something could not be done to prevent the recurrence of such tragedies. Both in France and in Switzerland women spoke and worked for peace.

In this country Julia Ward Howe conceived the idea of arousing the mothers of men to work for peace in the interest of the lives of their sons. She prepared a brief address to the women of the world, "praying them to take an active interest in the cessation of war." This address was sent abroad, translated into all the languages of Europe. In 1872 Mrs. Howe went to England, and, with the co-operation of Mrs. Joseph Butler and others, traveled and spoke extensively trying to interest British women in the cause. She had the support of John Bright and other prominent Englishmen. She inaugurated while there what she called Mothers' Day Meetings. In places much interest was awakened, and these meetings, held on the second day of June, continued for years. In Boston largely attended meetings of this kind were also held for some time. But Mrs. Howe soon became convinced that women were not at that period in a position to do very effective work of this kind, for lack of education and general advancement, so she turned her attention to work for the general advancement of women, for the suffrage, etc. She has, however, remained connected with the peace movement ever since. For many years she was an active member of the Board of Directors of the American Peace Society, and still, at the age of ninety, she is a vice-president of the Society, contributes to its support, has a living interest in the cause, and rejoices with others at its great progress.

Mrs. Belva A. Lockwood of Washington early in her public career interested herself in the peace movement, co-operating with the Universal Peace Union of Philadelphia, and afterwards founding the National Arbitration Association at Washington, of which she has always been the head. She has spoken and written extensively on the subject of peace, especially on arbitration and the judicial aspects of the movement; has attended many of the international peace congresses abroad and national and other congresses at home, and has been for many years a member of the Commission of the International Peace Bureau and the representative of the Bureau at Washington.

There seem to have been, so far as the records show, no women members of the first series of international peace congresses from 1843 to 1853. A large delegation of women visitors went over from Great Britain to Paris to the memorable congress of 1849, which was presided over by Victor Hugo, and women in considerable numbers attended the meetings of all this series of congresses, though only as visitors and not as official delegates.

Since 1889, when the modern series of peace congresses began, women have officially participated in them, and also in the work of the peace societies in nearly all countries. In Europe the leading women in the movement are the Baroness von Suttner of Austria, Miss Priscilla H. Peckover, Miss Ellen Robinson, Miss Frances Thompson in England; Madame Severine, Madame Marya-Cheliga, Madame Flammarion and Madame Pognon in France; Fanny Petterson, in Sweden; Countess di Brazza in Italy.

The Baroness von Suttner is, of course, the foremost woman peace worker in Europe—in the world, indeed. Her varied services to the cause for twenty years, through her great book "Lay Down Your Arms" and her other writings, her work at the peace congresses, the Hague Conferences and through the International Peace Bureau, her interviews with crowned heads and statesmen, her creation of the Austrian Peace Society, her persuasion of Alfred Nobel to consecrate one-fifth of his great fortune to the cause of peace, etc., are so well known as not to need repeating.

Among the women advocates of peace in England, Miss Ellen Robinson of Liverpool, one of the founders of the Liverpool Peace Society and the Liverpool Women's Peace Association, is the foremost as a speaker. She has for many years done effective work by her clear, strong and eloquent discourses before meetings in many parts of England and before the international peace congresses in various cities of Europe. Miss Peckover, the founder and president of the Wisbech Local Peace Association, the largest local peace society in the world, the editor of *Peace and Goodwill,* has been a prominent figure in nearly all the modern international peace congresses, has done useful work in their committees, has translated and extensively distributed peace books and brochures, and has, by the liberal use of her wealth, done much to strengthen and develop several of the struggling peace organizations in Continental Europe. Miss Frances Thompson, Miss Cooke, Miss Joan Fry and many other British women have also, many of them in less prominent ways, swelled the ranks and added greatly to the strength of the peace forces. Indeed, the British women workers constitute one of the strongest and most thoroughly reliable contingents in the army of peace propagandists.

Among the large corps of women workers for peace in France, the best known are the eloquent and persuasive journalist and publicist Madame Severine; Madame Pognon of the French Women's Rights League, a member of the Central Committee of the French International Arbitration Society; Madame Flammarion of the French Women's Peace and Disarmament Society; Madame Vincent of the Council of the Workers' Association; Mademoiselle Toussaint of the Paris Committee of the League of Peace and Liberty; and Madame Marya-Cheliga, successor of the Princess Wisniewska at the head of the Women's Universal Peace Alliance.

Italy seems not to have produced any woman leader of mark in the peace cause, unless one reckon the Countess di Brazza, an American lady, as an Italian. Nor has Germany; though there are many intelligent, wide-awake women in the rank and file of the peace forces in both these countries. The same is true substantially of Switzerland, Belgium, Holland, Denmark, Norway and Sweden, though in the latter country Fanny Petterson has made herself well known by her valuable services, and in Belgium, Holland, Denmark and Norway, a few women have shown marked ability in co-operating with their husbands or friends in peace work. It is not certain but that this less public work is just as effective after all in building up the cause as that of more public women. What the peace cause needs more than anything else today is the active support in the home, the school and the social circle of all the women of the civilized nations.

South America, where peace work has not been much developed, has already produced one woman worker of remarkable force and efficiency. We mean Senora de Costa, through whose efforts the great statue of the Christ was erected on the Andes between Chile and Argentina in commemoration of the peaceful settlement of their long-standing boundary dispute. She has likewise effected an organization for the promotion of peace called the American Universal Peace Association, with which are connected a considerable number of prominent citizens of Buenos Ayres. Senora de Costa is a vice president of the American Peace Society, and was last October elected a member of the Commission of the International Peace Bureau.

In this country women were earlier in the field, as shown above, and have been more prominent in peace work than elsewhere. In 1887 the National Woman's Christian Temperance Union established at their National Convention at Nashville a Department of Peace and Arbitration. Frances E. Willard gave her hearty approval to this step, and as long as she lived was a staunch advocate of the cause. The new department of the Woman's Christian Temperance Union was placed under the superintendency of Mrs. Hannah J. Baily of Winthrop Centre, Maine, who has had it in charge ever since and has organized State Departments in about two-thirds of the States, each under the care of a competent woman. The same is true of the various county departments which have been organized by State Superintendents. These Woman's Christian Temperance Union women have done an enormous amount of good work for peace in an educational way, especially among women and children, among whom they have principally labored.

Soon after the first Hague Conference, the National Council of Women, on the suggestion of Mrs. May Wright Sewall, adopted the arbitration and peace cause as a special field of work and inaugurated the observance of the 18th of May, the anniversary of the opening of the first Hague Conference, which has since spread so widely in the schools of the country and elsewhere. Following this lead, many of the State and local Councils of Women have since taken up peace work, as have also several of the State Federations of Women's Clubs, several of the Woman's Suffrage Associations, and local organizations of women in many parts of the nation.

The Peace Association of the Friends in America, with headquarters at Richmond, Ind., has for many years had as its executive secretary a woman, Miss H. Lavinia Bailey, who is also the editor of its organ, *The Messenger of Peace.* The secretary of the Universal Peace Union of Philadelphia is also a woman, Miss Arabella Carter, who is managing-editor of *The Peacemaker,* the organ of the Union. The new American School Peace League, organized two years ago as a result of suggestions made at the National Peace Congress held in New York in April, 1907, for the promotion of interest in the peace movement among the public schools of the country, is under the efficient direction of its secretary, Mrs. Fannie Fern Andrews, a member of the Board of Directors of the American Peace Society. Mrs. Andrews is pushing the work of the League and organizing branches of it as rapidly as possible in different States and cities, and is finding

among the teachers of the nation a remarkable response to the appeals made to them. The Young People's International Federation League, the outgrowth of a history club in New York City, is under the direction of Miss Mary J. Pierson, a teacher in the schools of the city, who has qualities peculiarly fitting her for the inculcation of international sentiments and principles in the minds of the young.

A unique service to the cause of international friendship and peace is just now being performed by Miss Anna B. Eckstein, head of a Boston school of modern languages and a Director of the American Peace Society. Miss Eckstein conceived the idea of bringing influence to bear on the second Hague Conference by means of a petition in behalf of a general treaty of obligatory arbitration. Such a petition she carried to The Hague signed individually and representatively by more than two million people. Such was the reception and influence of this petition that she is again engaged in the preparation of a similar one to the third Hague Conference, and has already secured, in this country and Europe, the support of some six million people. Her campaign in Europe this year in behalf of this petition is meeting with quite unexpected success.

Of all living American women, Mrs. Lucia Ames Mead of Boston, another Director of the American Peace Society, chairman of the Arbitration Committee of the National Council of Women and former president of the Massachusetts Woman's Suffrage Association, is foremost as a writer and lecturer and in incessant activities for the cause both in private and at the national and international peace congresses and conferences.

With Mrs. Mead deserve to be mentioned, in addition to those already named, a number of other women who, in larger or smaller circles, are loyal supporters and promoters of the great cause. Among these are Jane Addams of Hull House, Chicago, author of "Newer Ideals of Peace"; Anna Garlin Spencer of New York, noted for her fine public addresses; Mary B. and Helen H. Seabury of New Bedford, promoters of peace oratorical contests in the schools and colleges, and generous distributers of literature; Mrs. Sarah W. Collins of New York, long Superintendent of the Peace Department of the New York Woman's Christian Temperance Union; Miss Mary E. Woolley, President of Holyoke College; Mrs. Frederick Nathan of New York; Mrs. Ruth H. Spray of Salida, Colo.; and Mrs. Alice L. Park of Palo Alto, Cal. Besides these, there are scores of no less worthy women in nearly all parts of the country who are laboring just as loyally as those mentioned for the great cause of human brotherhood, but whose activity does not come so much to public attention.

—*American Peace Society, in The Advocate of Peace.*

THE DRAMA OF LIFE

PART I—AN ALLEGORY

Man has asked of Time unending,
"Whither is existence tending?"
Time replied, "My youngest child,
Out of agitation wild,
Out of restless stir of motion
On the land and in the ocean,
In the canopy of sky
And above the stars on high,
Grew a pow'r of transformation -
Crown'd with glory all creation.
From this power Life by name,
Earth's transcendent beauty came."

"Time! For many who still strive
By useful labor to survive,
The gift of life means poverty,
Toil, disappointments, misery.
Oh the millions who are weary,
Of their struggle vain and dreary,
Better far, if they could be
Happy like the brutes, and free!
Free to take of nature's cheer,
Where no owners interfere,
Playing, dreaming, free from sorrows,
Free from dread of dire tomorrows."

"Children ye of Life and Time,
Know ye not your pow'rs sublime?
Mysteries in sea and land
You by science understand,
By your work and intellect,
You can master and direct
Force and matter in their going,
Mighty currents in their flowing,
Life to lengthen, joys to gain,
High ideals to attain,
And cause beauteous forms to spring
From the lifeless, shapeless thing."

"Father Time! Oh! Father Time,
Well we know our pow'rs sublime,
But with justice far away,
Hardly hope remains today,
Brutish passions in high places!
Virtue? Oh! how few it graces!
Wretched millions suffer, weep,
In their degradation deep.
Those in power, self but seeking,
Rulers with corruption reeking,
Selfish cunning still prevails,
And the nobler manhood fails."

PART II—AN ARRAIGNMENT

Ye, who rule by trick and terror!
Foster poverty, crime, error!
Shelter hypocrite and knave,
Dig for liberty a grave,
Through ye! the cruelty of one
The lives of millions has undone;
The machinations of a few
Through ye, can millions still undo.
Through ye! does greedy cunning take
What industry and genius make;
And while your pow'rs of hell prevail,
Must justice tremble, freedom fail.

Can mankind rise to moral order
With twenty millions trained for murder?
While tainted wealth and rulers high
Justice and decency defy?
While pulpit, platform, press, school, state,
Pervert the truth to suit the great?
While ye profess, oh, greatest shame,
To do these things for Jesus' name?
In such a world goodness will die,
And evil-doing multiply.
And right must hide, while truth to live
Must wrong and falsehood tribute give.

Where rulers organize to kill,
That greed and lust may take their fill,
Though heroes die to stem this tide,
Peace and good will cannot abide—
Not till the strong refuse to gain
By others' weakness, loss or pain;
Not till its powers mankind employs
To lengthen life and increase joys,
And wisdom leadeth industry,
Can this our earth that Eden be,
Where truth and justice never fails,
Where noblest manhood e'er prevails.

T. W. Heineman.

THE STUDY TABLE

Some More Books

From the Cochrane Publishing Company, New York, I have received a little volume, a copy of which I hope will be sent to ex-president Roosevelt, entitled "And This Is War," by Carl Hermann Dudley. It is a terrible arraignment of this accursed remnant of barbarism, for which our American congress has just appropriated several hundred millions of dollars—in the name of national defense. We are undoubtedly living in an era of self-blinded barbarism. We imagine ourselves civilized and enlightened; we have not yet touched the threshold of a decent humanity. Mr. Roosevelt may make his disarmament speeches for some time to come, but he needs first to be converted to an honest vision of God's family. Possibly in a year or two more he will be able to make an international speech, without injecting "woe unto that nation that is not prepared for war." This little book is written by one whom I knew a few years ago in college. He was a manly fellow and his work is full of that right spirit which leads us forward as a people to common sense and peace.

From Samuel A. Bloch, Chicago, I have "The New Ethics," by J. Howard Moore. This book is full of good things, and I am inclined to agree with the author that "the present system of industry is not a system which was created by reasoning beings. It was foisted upon us when we were asleep. It will pass away. Why should men compete when they may co-operate?" His general principle is that we are in the baby era of humanity. The book advocates a sort of ethics that we are steadily approaching. It is a strong advocate of what is generally called vegetarianism—not at all vegetablearianism. At any rate the book will pay you for a thorough perusal.

From Macmillans I have an unusually good biographical sketch of "Daniel Boone" and the story of "The Wilderness Road" by H. Addington Bruce. The work of Professor Gold-Thwaites has made it quite possible to give us greatly improved monographs on western history and western pioneers.

Perhaps you have seen "Adam's Garden," a brochure for the sons and daughters of Adam, who have inherited Adam's homestead, with all the brooks, marsh lands, hill slopes and mountains—who, the longer they live in their Father's garden find it growing upon them that there is ever One walking with them and interested in them, namely God. This is the key note of the charming little booklet. I quote "the man with the gun will never get into this garden, carrying his gun. He must lean it against the pickets outside." After you have read it I think you will send fifty cents for six baskets of the truck from the garden—six issues. The author is Elmer Willis Serl, who preaches at Mattoon, Ill., in the Congregational church. Mr. Serl was with me a short time in Florida and I like him; you will.

All the while I have been in Florida the *Twentieth Century Magazine* was coming here to my northern home. If B. O. Flower can keep it up to its present standard it will be worth the money—two dollars a year. It dares to speak constructively on some thoroughly radical lines. It is just and it is strong. It is decidedly an improvement on the *Arena*.

From Funk and Wagnalls I have two more volumes of the splendid work, the "New Schaff-Herzog Encyclopedia of Religious Knowledge." Of course it does not break with antiquity, and has in it a good many articles that the growing common sense of humanity will yet discard; but it is decidedly progressive, scholarly from the practical standpoint, and it gives a vast amount of well digested information. I should say that it was invaluable as an historical work, apart from its religious bearing.

E. P. POWELL.

The Wonderful Cave

The caves of Kentucky, of which the Mammoth Cave is the largest and most famous, are rich in saltpetre. In 1806 Doctor Brown of Lexington, Ky., rode a thousand miles on horseback to communicate this fact to the American Philosophical Society, and six or seven years later the information became of great service to the government, during the war with Great Britain. Some time after that a narrow crevice was found in the Mammoth Cave, opening into a pit. The miners had an idea that the place must be very rich in nitrous earth, and this opinion led to a curious discovery, which is described by Doctor Hovey, in a paper read before the American Geographical Society.

One of the miners, in making an examination of the crevice, dropped his lamp. He climbed down a little way into the ugly black hole and felt for his lamp with a stick. The stick in turn slipped from his hand, and went rattling down into the abyss.

The lamp was a simple affair, but, as it could not be replaced, without a journey of two hundred miles, its loss was a serious matter. Accordingly a sprightly negro was let down by a rope, as a sort of animated plummet, to gauge the depth of the pit.

He failed to recover the lamp, but brought back reports of an underground temple so magnificent that for a generation the report was current that the lad had lost his wits. Then, thirty years afterward, an old guide made his way from another direction into what is now called Egyptian Temple and there, side by side, found the missing lamp and stick, lying near the splendid columns of the temple.

There are six of the columns. They average eighty feet in height and twenty-five feet in diameter, and stand in a semicircle, flanked by pyramidal towers. The material is gray oolite, fluted by deep furrows, veneered with yellow stalagmite, rich as jasper, and covered by tracery as elaborate as Chinese carving.

And thus the little darkey, whose very name is unknown, found what was as marvellous as anything revealed by Aladdin's wonderful lamp, but found no one to credit his story.—*Christian Register,*

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
Take heed with the day and begin again.

—*Susan Coolidge in "New Day."*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

THE RUSSIAN DOUMA AND FINLAND.—Following the example of other European parliaments, the members of the French pariament transmitted to the Imperial Douma the following address on behalf of the threatened rights of England:

To the members of the Imperial Douma:

"The undersigned, members of the French Parliament, have followed with painful interest the recent development of projects inimical to the autonomy of Finland. They feel themselves at liberty, like the parliaments of England, Germany, Italy, Belgium, Holland, etc., and the more by reacon of the close ties uniting France and Russia, to call the attention of the members of the Imperial Douma to the revulsion that the success of such a policy could not fail to cause in France.

"From the day when Alexander I., at Borgo in 1809, gave Finland national rank and to its Diet the constitutional control of its affairs, Finland has steadily advanced to foremost ranks among civilised nations.

"Her culture, her respect for public order, the wisdom of her legislative decisions have made this little country the jewel in the imperial crown of Russia, and an object of admiration to the entire world.

"How can it be forgotten that in 19[illegible] when the first attack was made on the free development of this noble little nation, the universal conscience protested, and the most competent representatives of the law and the thought of all civilized peoples appended their signatures to the respectful appeals that were addressed to the Russian government on behalf of the century-old rights of Finland!

"Today Russia has conquered the most precious of possessions. Political liberty has been granted her. She cannot, without being false to herself, withdraw from others that which she herself has won at the cost of so much struggle and suffering.

"The undersigned, deeply moved by the rapidity with which the destiny of a whole nation is on the point of being seetled without time for the sentiment of its Diet to be taken into consideration, pray their colleagues of the Imperial Douma to give to this question the study which its importance deserves. Finland having gained, by a century of uninterrupted effort, a place in the history of world civilization."

The *Correspondence Bi-mensuelle*, organ of the International Peace Bureau at Bern, contains the following on the duty of intervention:

"Several parliaments, imitating that of the Netherlands, have decided to address themselves in a friendly way to the Douma, urging it not to permit the meditated attack on the constitutional rights of Finland.

"This is an admirable action on the part of the parliaments. Let us hope that the Douma will not reply with the trite evasion: 'Mind your own business, please!' The nations today have in every way so much need of one another that the friendly intervention of the public powers ought to be considered as a duty. Their good offices are considered as such by the Hague agreement of July 29, 1899, and it is not allowable to regard them as an unfriendly proceeding."

Evidently these words were already in print when the papers announced that the Douma had refused to read the address of the French parliament, given above. They are reproduced in Le Signal in the same column with the announcement from St. Petersburg, June 10: "The Douma adopted yesterday by a vote of 164 to 23 (that of the Octobrists) the proposed law regarding Finland.

"Deputy Oljebox, in the name of the Octobrists, made the following statement:

"The Octobrists recognize the necessity of single legislation in all that concerns questions affecting both Finland and the Russian Empire, but on condition that the internal autonomy of Finland be fully safe-guarded. Since the rejection of the amendments of Deputies Lerche, Anrew and Kapoustin in relation to schools and the Finnish press, the bill in its present form does not meet that condition. The Octobrists, consequently, vote against it."

The passing of the measure was followed by frantic applause, Deputy Pourichkewich crying "Finis Poloniae."

In an adjoining column of the *Signal* appears a signed article on this action of the Douma, stating that the Russian bureaucracy is today more powerful and arrogant than ever. The condition of Israelites in Russia is worse than ever and that of the press is no better. Many journals have been suspended and forty-two condemnations were pronounced on a score of editors in the first three months of this year alone. M. E. H.

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3. Through Thee Alone the Sky is Arched.—Emerson.
4. But Love Shall Live Forevermore.—F. L. Hosmer.
5. Your Love Has Made My Life Seem Fair.—Algernon Tassin.
6. The Stars Come Nightly to the Sky.—John Burroughs.
7. While Thy Soul Lives Thy Friend is Thine.—Lucy Larcom.
8. If Friendship On Me Smile.—Emerson.
9. Wherever We Go, Love Goeth Too.—W. C. Gannett.
10. Blessing She Is.—Lowell.

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Series 2.

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2. But of Old Friends, etc.—Lowell.
3. The Joys of Friendship.—Rowe.
4. A New Deep-hearted Friend.—Hayne.
5. Old Friends.—George Eliot.
6. I Have Found a New Friend.—Crosby.
7. What a Thing Friendship Is!
8. My Soul is Fed by Such.—Burton.
9. But Friendship is the Breathing Rose.—Holmes.
10. Oh, the Comfort, etc.—Dinah Mulock.

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2. Did'st Thou, My Dandelion?
3. It is but a Daffodil!
4. Just a Head of Nodding Clover.—Juniata Stafford.
5. Sweet Brier.—William Byron Forbush.
6. The Water Lily.—M. F. Butts.
7. Who Plants a Flower.—W. Emmett Gatewood.
8. Flower in the Crannied Wall.—Tennyson.
9. The Buttercup.—Margaret Deland.
10. Spring Violets.—N. P. Willis.
11. The Rose.
12. Each Heart Knows Some Familiar Flower.—Priscilla Leonard.
13. Tell Her, Daisies!—Louisa Parsons Hopkins.
14. Sweet Pea.—M. F. Butts.
15. Pansies.—Ida Scott Taylor.
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18. Forget-Me-Nots.—Ella Higginson.

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2. A Wish.—Margaret Sangster.
3. Wings.—Danske Dandridge.
4. The Duet.—John B. Tabb.
5. The Blue Bird.—John B. Tabb.
6. A Christmas Wish.—Evelyn H. Walker.
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